

Preface to
SVAKRIYA SVARASAMRITA

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PREFACE

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Bhagavan, the Supreme Ultimate *Svarupa*, is manifest-unmanifest. The *kriya* in the manifest form, which is called *lila*—this is He Himself in the form of this *kriya*. And this, indeed, is His *Svakriya*. The ecstatic joy of *lila*, this *rasa* itself is He Himself—*Svarasa*. Again, He who is manifest, He Himself is unmanifest *amrita*—“*Tripadashamritang divi*”, i.e., three quarters *amrita*, which is (*sva*) *amrita* (*amrita* itself).

In other words, He Himself is in the form of *lila* in the context of His birth and *kriya* as action, etc. He Himself is in exultation in His own joy. He Himself is eternally unmanifest, where the question of manifest-unmanifest has no place—THAT alone. This, which is the *Svarupa* of Ma, this itself is this *Grantha*—*Svakriya Svarasamrita*. That is way Ma says, “When ordered by the *Guru*, this *Grantha*, as Attainment Itself of Supreme Wealth, has to be read again and again. That, in the form of *akshara* (letter of alphabet), there is *anakshara* (absence of *akshara*), absence of sound—this truth too will be granted at the appropriate stage. Again, *akshara*² (Supreme Being), the immutable He Himself is the sound. And that this *akshara* is beyond sound as well—the revelation of this too will be gifted. The form of this *Grantha* is *Bhagavan* Himself, who in the form of *Akshara Brahman*, does, indeed, give Himself to Himself”³.

That is when *akshara* is considered as letter, the distinctive ideas carried by words, which are letters, will lead to absence of letters. (*anakshara*), beyond expression, beyond sound. Also, when *akshara* is considered as Supreme Being, i.e., *Akshara Brahman*, He reveals as sound, *Shabda Brahman*, leading to beyond sound as well.

THE SERIES SVAKRIYA SVARASAMRITA—ITS DISTINCTIVE CHARACTERISTIC

This *Grantha* is, in reality, Ma Herself in the form of sound, letters, ideas and language. About the identity of the speaker and the spoken word, in Ma's words : “Where you utter the word *Bhagavan*, the *akshara* that is immutable, there all *vigrahas* in entirety are His reality. Himself, He alone. *Avangmanoshogochar* (beyond mind and speech)—this word, from where does it originate? That *Parabrahman*—the word *Brahman*, from where does it originate, do you know? The moment one is established in *Brahman*, at that very moment, there has to take place by itself the utterance of the

word *Brahman* in the form of sound. But where *kriya* pertaining to *Svamoool* is concerned, this hearing takes place in the form of sound in identity with the Self. Therefore, only that much is there as it is in manifest ; in unmanifest, where can there be sound—what are you going to say?"¹

From these words of Ma, the state and the word revealing that state are identical, i.e., immediately with the revelation of that state, the *sadhaka* will realize himself in identity with the word which is indicative of that state. That is why Ma is saying, 'The moment one is established in *Brahman*, at that very moment there has to take place by itself the utterance of the word *Brahman* in the form of sound.' This is the word revealing the *Brahmi* state which is the form of attainment that had not been attained before by the *sadhaka*. In the case of Ma, however, no question arises about attainment of what had not been attained before. All *kriyas* in entirety, including empirical dealings too, the play of *Sadhana*, etc., all, indeed, are *Svamoolkriya*. So 'where *kriya* pertaining to *Svamoool* is concerned, this hearing takes place in the form of sound in identity with the Self'. That is, Ma Herself is in the form of sound in identity with the speaker and listener. So Ma Herself is this *Grantha*.

Ma was once asked, as follows, about the *Svarupa* of this language of Hers : "Since we are with mind—may be someone has advanced a little—we talk about that aspect through this mind of ours. But the word of yours, how are we going to comprehend?"

Ma : "The particular appearance that is allowed to be comprehended in the context of any particular place, He whose word it is, He allows comprehension."² From the sentence, 'He whose word it is, He allows comprehension', one has to understand that these words and the Reality are in identity. Then only there can be 'allowing Himself to be comprehended through words'.

THE COMMON BIOGRAPHY WRITTEN IN THE MENTAL KINGDOM AND THE SERIES SVAKRIYA SVARASAMRITA

By a biography, we understand it as a record of events in a book form relating to someone's birth, death and achievements. In all biographies, in general, written by persons functioning in the domain of mind, are recorded, in this very pattern, a series of events relating to birth, death and whatever achievements there were, as they took place along the flow of time, as a continuous movement involving the appearance and disappearance of each event. The writing of an

author depicts only the appearance, movement and disappearance of a moving action. But the cause and effect of such appearance, disappearance, coming and going, remain unknown. What is acclaimed as an achievement, that too is forgotten one day in the womb of time. What is just seen only, the same, in course of time, remains in the unseen form following the *kriya* inherent in the movement pertaining to *jagat*. All these life-movements are but a temporary mode of appearance of an unrecognized *Shakti*. Why did it come and go as well? The achievements and failures in life, whose form of will are they? All these, indeed, remain unknown.

In the moving picture, as this is, of coming and going, and of activities in the course of its ups and downs, the reader too is, as if carried away. In this situation, while, on the one hand, the reader cannot discover the reality of the person whose biography it is, on the other hand, the causal connection, of the *Shakti* behind, with the course of the life-story remains beyond his quest.

Is not the series *Svakriya Svarasamrita* a biography too? Here also one may see a record of various events including birth and death. Then, this too portrays a moving picture. Yes, a biography it is, but here, in the form of birth and death, there is the glory of life eternal, the form of immovable in movement—the pictureless *Svarupa* in the picture. And in action, She Herself is Her own action—in birth, the eternity of birthlessness. In the flow of events in this record, the reader gains a glimpse of reflection of his own *Svarupa* of immortality itself, the light of Life Eternal, beyond birth and death—in the self-glory of the Self in the Self.

The following is an attempt to comprehend what is possible about the aspects pertaining to the aforesaid Truth through Ma's own words.

MA'S BIRTH—THE SAME THEN AS IT IS NOW

In the context of some topic, Ma was once saying, while smiling with a strange *bhava*, "Just as at present too, this body, grown up, with clothes on, meets people, talks, has dealings with them, etc., exactly in the very same way, this body is that small one, nude too—everything perceived in that *bhava* only, including those diverse forms too. This, what it is, and that, what was observed—indeed, the same one is ever there definitely. New, old—whatever you say—is from your point of view. This body, as you see, speaking to you, it was in that form at that time, through your observation only. Your observation and (pointing Herself) this—are they different?—the same One surely.

Nothing is excluded—the One is in two, that two is also in One. Of course, what is *abadh* (unrestricted, unlimited, innate freedom), it is ever there (in the case of Ma). However, words, dealings, etc., were in that particular way according to your observation as well, including that gazing*, that calm state, that atmosphere as well—all abides in all indeed.

“In the case of this body, what it was then, now too the same it is—this, indeed. If you contend it was gazing, so it was, and yet no question of gazing and absence of it. It is that, indeed, whatever you say—where everything is possible. Where can be a place and absence of it, time and absence of it, ponder over”.⁶

What is beyond time appears in the form of birth, accepting the limitation of time. This is how ‘that small one nude’. But time supporting the timeless, expands in its span. The continuous flow appearing in sequence in the play of time, portrays the dancing waves of the timeless. Therefore, ‘this, what it is and that, what was observed—indeed, the same is ever there definitely’. In the form of time, it is this time, that time. But ‘in the case of this body, what it was then, now too the same it is’, ‘where everything is possible’.

Here is the form of birth in Ma’s own words and an ingress into this *Tattwa* is but an indication of *Tattwa* beyond time and space when a *sadhaka* undertakes his journey for revelation of his Self.

“In the case of Ma, all aspects and absence of them are self-revealed itself, of Her own, the *Svamool* only—playing Herself with Herself. Here is the self-revealed, Herself in Herself, Ma, in the midst of us. However, since a form—the body—is observed, the thought arises in us, through our intellect and investigation, for an understanding to comprehend Her previous birth.

“A birth is, of course, subject to *karma* due to *prarabdha*. But Ma is in our presence, and we never heard from Her about Her previous birth, not even by signs and indications. The revelation of that body

* What happened at the time of Ma’s birth was once related by Ma as follows, according to what had been reported earlier by *Didima* (Ma’s mother). “The *kriya* that led to the appearance of the child—that aspect cannot indeed be expressed. Besides the fact that the crying of the child too was totally absent, there was the pattern of gazing freely for a short time with a kind of *bhava*. Looking intently while moving the eyes all around, She moved a little upwards by rolling. And, finally, while lying on Her back with the body slightly bent obliquely towards Her left, She became motionless”. See Vol. 5 (Bengali Ed. 1985) P. 129.

is but a play ... In response to our repeated query in this context, Ma was once heard saying, while smiling : "The source from which this creation-perception is there, be it in whatever aspect, who is it in the context of *Svamool*, in the form of *Visva*, transcending *Visva* ? Are you trying to comprehend in the light of the aspect pertaining to *jiva-jagat*—is that so ? In the context of all aspects, there is, indeed, Infinity. The created world, of course, pertains to the aspect of what is perishable—with what are you going to grasp ?"

So the same one *Tattwa* beyond *Tattwa*, where there is no question of one/two, as observed in the form of birth, this also pertains to *Svakriya*. The birth itself is Herself, just as other *kriyas*—the self transformation in the *kriya* of self, Herself in Herself. This is a revelation beyond comprehension by mind and intellect of *jiva*. That is why Ma is saying, 'who is it in the context of *Svamool*, in the form of *Visva*, transcending *Visva* ? Are you trying to comprehend in the light of the aspect pertaining to *jiva-jagat* ?'

Birth of a *jiva* is subject to his *karma*, the form of bondage of the self through self-action.

WHAT IS IN MOOL (SOURCE), THE SAME IS IN STHULA (GROSS FORM)

The following is an attempt to comprehend in brief the aspects pertaining to the aforesaid Truth through Ma's words.

(Pointing to Her own body), Ma once remarked, "Do you know the fact concerning here ? You are only observing physical *kriya* alone similar to yours. There is one thing beautiful, amazing—closing, opening of eyes under any condition, does He play only with the physical body ? Is there nothing at all in *mool*, do you think so ? What is there in *mool*, the same, indeed, appears in *sthula*. In the place of absence of appearance, in the place of appearance, where there is no room for question of beyond and not beyond of appearance, absence of appearance—THAT alone, indeed, where three-quarter is unmanifest and the manifest too has to be searched out".⁸

This, the physical body of Ma, which one can observe like any common body of flesh and blood—what is its *Svarupa* ? In Ma's reply : 'What is in *mool*, the same indeed is in *sthula*'. The Supreme Ultimate *Svarupa* is manifest-unmanifest, and no question of beyond, not beyond manifest and unmanifest. That is, who is in manifest form, He Himself is in unmanifest form too. That is why what is

in *mool*, the same, indeed, is in *sthula*. Again, there is no question of beyond, not beyond, manifest and unmanifest—THAT alone. The implication is that He who is in relative aspects of manifest and unmanifest, He Himself, at the same time, transcends all relative aspects and that is the Supreme Ultimate Absolute—THAT alone. So what and what not is in the limited vision of manifest form, the same He Himself is in the unmanifest form—no question of division of time as then and now. What is mentioned in the *Vedas* as three-quarter *amrita*, refers to the unmanifest.

“What is in *mool*, in the context of a particular place, how will you realize yourself the same in *sthula*—in dealings, absence of dealings, in the context of particular stages in appropriate places in you? What exists, does not exist in entire *Visva*, beyond *Visva*, beyond *jagat* that can reveal cannot reveal—unless the perfect *Tattwa*, the *Svarupa* Himself, pertaining to this in revelation, unrevelation is revealed, how can there be a complete solution beyond solution.”

What is spoken of as ‘in *mool*’, that refers to the *Avyakta Svarupa* of *Bhagavan*. To say that the same He is in *sthula*, refers to His *lila* in His *Vyakta Svarupa*. Therefore, that *Avyakta Svarupa Bhagavan*, He Himself is in manifest form in the context of dealings, absence of dealings pertaining to *jagat-lila* as whatever is appropriate in whichever place—in the indivisible *Svarupa* of manifest-unmanifest. What exists does not exist in entire *Visva*, beyond *Visva*, that can reveal, cannot reveal—this is the manifest-unmanifest *Svarupa-Tattwa* of *Bhagavan*. In the manifest, He is perfect in the form of *Visva*, in the unmanifest too, beyond *Visva*, He is perfect—only on the revelation of this perfect *Tattwa*, the *Svarupa* Himself, there is complete solution, beyond solution. Solution means that both in manifest and unmanifest form, it is the same perfect *Tattwa* and beyond solution means the exclusion of all relatives, i.e., the *Svarupa*, where there is no question of beyond not-beyond manifestation-unmanifestation—the Supreme Ultimate Absolute—THAT only.

The attainment of a *sadhaka*, his each *kriya*, dealings, etc., all, indeed, must reveal as the *Svarupa* of *Bhagavan*. Just as this revelation is in manifest, so in unmanifest too is He Himself. Again, there is no question of manifest, unmanifest, revelation, absence of revelation too—as Ma says, it is that what it is—this revelation too is there as well. This that is the *Svarupa* of *Bhagavan*—only, on this revelation, is conferred the comprehension of ‘what is in *mool*, the same is in *sthula*’. Where this revelation in the form of dissolution of the distinction that *mool* and *sthula* are different takes place—*Bhagavan*,

indeed, is the only One, then only is all solution, i.e., freedom from the existence of opposites. Again, it is beyond solution too, where there is no place for existence, non-existence of opposites. This is because where *Bhagavan* alone is, can there be any other talk—how, with whom, who else?

Therefore, what is in *mool*, the revelation of the same is in *sthula*—Ma.

SVARUPA OF MA'S ACTION—TAKING PLACE BY ITSELF

From the time of appearance as child, all in entirety took place by itself according to what was appropriate in the context of any particular situation. The particular course of *bhava*, where it is concerned within all *kriyas*, in the inner world, in the external world, in the *Kheyala* of *Sadhana*—in fact, within all, if any one takes notice—is taking place by itself, even openly. ... This fact of taking place by itself is in THAT only. By this (syllable) THAT, the *Svarupa* of Ma is expressed through indication only. Since this *Svarupa* is beyond language and speech, whatever little of it can be expressed is through indication only.

Ma's movements, in fact, all *kriyas* are by themselves—the Self only. No question of subjection to any separate unknown power arises at all. By the expression 'by itself', what is to be understood? "Where the doer of *kriya*, the *kriya* and the object of *kriya* are the Self Himself with Himself, who is there to discriminate between one *kriya* and another under different definitions of *kriya*? Here in infinite forms, only the Self exists, I exist. Yes, for this reason, indeed, why not grasp (the significance of) the expression 'the Self Himself'."¹⁰

"Ma was asked : Ma, everything is according to your *Kheyala*, and yet you say 'by itself'. What is then the import of 'taking place by itself'?

Ma : "The Self Himself in that form (*Kheyala*) too, The One alone Himself—THAT, indeed, of course, who else, O you *Baba* !"¹¹

MA'S KRIYA IS MA ALONE—SVAKRIYA

This, which is undifferentiated actor-action, object of action—this, indeed, is Ma's *Svakriya*, She Herself alone, the act of *kriya*. As cause and effect, Ma alone is in this form, Her own free movement—Herself in Herself with Herself. In this *kriya*, She alone is in infinite forms—Herself only, "because *Bhagavan* and *kriyas* of *Bhagavan* in

entirety—eternal, transformation of the Self in the Self—the immutable Himself in Himself is in action as *lila*".¹²

On the other hand, the *kriya* of a *jiva*, operating with a sense of doership, on the basis of intellect functioning with a sense of duality, leads to the reaping of its fruits in the form of joys and sorrows experienced in the infinite cycle of births and deaths. Under the sense of a separate entity, the *jiva* is propelled by the object of desire for its attainment. Since desire does not end with this attainment, it really amounts to non-attainment and, therefore, the *jiva's karma* leads only to the creation of more *Karma* in an endless stream. In this way, he remains in the condition of bondage, being always subject to the attraction of *rupa, rasa, gandha, sparsh* and *shabda*.

In Ma's *kriya* is Ma alone, Herself only—no question of bondage and absence of bondage. This is Ma's *Svakriya*. In the course of *jiva-sadhana*, if there is ever a touch of this *Svakriya*, then only the distinction between actor and action dissolves and the *jiva* is on the march aiming at his *Svarupa*.

THE SVARUPA OF MA'S PLAY OF SADHANA—IN 'THAT' ONLY

In the Reality, where there is identity of *mool-sthula*, there, He who is as being all, without being too, it is He only. Therefore, the distinction of manifest-unmanifest is from the point of view of *jiva* only. He, who is manifest, it is He only who is unmanifest. Again, He, who is unmanifest, it is He only manifest. In this light, what is the *Svarupa* of Ma's play of *Sadhana*? Ma calls Her *Sadhana* a play. How can *sadhana* be a play? Where the *sadhaka, sadhana* and object of *sadhana* is the same One, there, what else is *sadhana* but a play?

Then, in this play, what is the object of attainment? "Through Her own *Kheyala*, She is in Her own play with Herself. Just as all *kriyas* are in the context of simple observation of a perceptible body—from movement, seeing, hearing, sitting etc., that is, all *kriyas* in entirety—so also, in the play of *sadhana*, explanation of *Tattwa*, etc.,—in THAT only".¹³

JIVA-SADHANA—TO BE IN THE CURRENT OF SVABHAVA, ON AWAKENING OF ABHAVA

Ma was asked, "What was as a child, the same, indeed, is even now. If this be so, then what is the difference in respect of the *bhaya*s pertaining to the gradual progress in *upasana*, between the case of others and that of Ma?"

Ma : "In *jiva-jagat*, the particular stages reached during the course of *Svabhava-Kriya* which follows the (awakening of) *bhava* of *abhava*, have their indications—manifestation of signs due to attainment of what had not been attained before, such as the *yogitva* of a *yogi*—as appropriate to the stage reached. It should be understood that attainment of that which had not been attained earlier has taken place—the *yogitva* of a *yogi*. According to the particular stages reached there, are corresponding manifestations, signs of *kriyas* too. About knowing and attainment of *Bhagavan*, this is in the context of the journey of a *jiva*."¹¹

Ma is saying, if there be the manifestation of the course of *Svabhava* on the awakening of *abhava* of a *sadhaka* who is devoted to his *sadhana* according to the directions of the Guru, then the *sadhaka* is on the march towards his objective. The *svarupa* of the awakening of this *abhava* in Ma's words : "If there be, at any time, a bursting forth within anyone (as to) who is *Thakur*, where is He present or not? By doing what and where to know Him, realize Him—a search, and then only commences the journey to realize himself."¹²

On the awakening of this *abhava*, the nature of movement in a *sadhaka's* body, mind and breath undergoes a change. Referring to this stage, Ma says it is the moulding of a *sadhaka*, and as the different stages manifest, the signs corresponding to them too are noticed. When, through this *abhava* of *sadhaka*, there is manifestation of the course of *kriya* pertaining to *Svabhava* leading to his establishment in the objective, then this is attainment of what was not attained before.

"But in the context of *Bhagavan*, this cannot be the case. ... Here, there can be no question of awakening, attainment, moulding, where He Himself is concerned. ... There cannot be any question of moulding, non-moulding, of attainment and non-attainment—it pertains to eternity."¹³

Therefore, Ma's *Sadhana*, attainment of stage, etc., are Ma only. Just as whatever movement, sitting, rising, conversation, etc., are, so also these *kriyas*, etc., pertaining to *Sadhana* too are the same only. There can never be any question of change, no change, attainment, non-attainment in the case of Ma—Ma, Ma alone. So Ma's birth, Her *Kriya*. Her *Sadhana* are only a play. Then who is She in reality? Let us get the answer in Her own words.

WHO IS MA ?—MA, MA, ALONE

“Repeatedly, the question was put to Ma, ‘Ma, who are you? What is the way as well to comprehend you? In reply Ma said, “This that is ‘I’, ‘mine’, ‘you’, ‘yours’, ‘I am this’, ‘you are that’—all these are indeed limited by definitions. This body is, however, *elomelo*, exclude it, Try to comprehend your own self. You, I, beyond you, I—this that is infinite and the only One—THAT, THAT, THAT, it is that only whatever you say.”¹⁷

The terms ‘you’, ‘I’, convey the sense of separateness. Transcending this sense of ‘you’, ‘I’, where there can be no question of separation or absence of separation too, there, He, who is infinite, is, inspite of being infinite, all alone too. Transcending mind and speech, this is, indeed, the *Svarupa-Tattwa* of Ma. That is why it is expressed by indication as THAT, THAT, THAT. Whatever you say, it is that—eternal, ephemeral, manifest, unmanifest, with form, without form—what it is and what it is not. What He is being all, the same, indeed, He is being none.

“So it repeatedly occurs in mind that the great Kaviraj Mahasaya,* while investigating into the *Svarupa* of Ma, had considered that it did not belong only to that of the *mahatmas* who had attained exalted states—Knower of *Shastras*, *yogi*, *rishi*, seer of *mantras*, *muni*. On further examination regarding the state of the eternally liberated and the state of *Ishwara* too, Kavirajji had found that it was not the *Svarupa* of even these classes. Is that the reason why *Bhagavan* is addressed as mother, father, friend, close associate and master? In the words of Kaviraj Gopinathji, what we got in his conclusion—Ma, Ma, alone.”¹⁸

In the previous discussions, an attempt was made to have a touch of the reflection of Ma’s *Svarupa* in the context of Her birth, *Kriya*, *Sadhana*, etc., in the light of Her own words. After these discussions, mention was made how Ma had once been repeatedly requested to shed light by Herself on Her Reality. In response, Ma had spoken a few words emphasizing the one Reality, where I, you, are identical and which She terms as THAT only.

* *Mahamahopadhyaya* Pandit Gopinath Kaviraj, *Padma Vibhushana*, M.A. D. Litt. (1887-1976), the peerless genius, widely revered for his incredible scholarship and masterly understanding coupled with inner illumination, phenomenal memory and versatile contributions in the various branches of philosophical thought and Indian spiritual heritage.

Now, in the volumes published so far, we are enlightened through the word *Maha-purna-Akhanda*, with its elaborate explanation in the context of Her Reality. The unique vastness of the Reality explained is unheard of and simply amazing which keeps one spell-bound. So, with a prayer that Ma may condescend to throw light in our heart to comprehend whatever little She will grant, we proceed to deal with the subject in the light of Her words as follows.

MAHA-PURNA-AKHANDA (THE SUPER PERFECT INDIVISIBLE WHOLE)

“Without form, there is that *Parabrahman Paramatman* and whom you call *Shree Bhagavan* with form too—THAT only indeed It is He alone as all abiding in all. There is that *Lilamaya* (all *lila*) *Hari* . . . He who is that Self, certainly It (*Hari*) refers to Him. *Saguna* (with attribute) *Brahman*, where there are name and form, there He Himself is the attribute itself. The *Nirguna* (attributeless) *Brahman*, without form, that unmanifest—the question of manifestation does not arise . . . in fact, in whatever form, etc., you attain Him, being self-revelation of the Self in the Self—in all those particular forms, it is He Himself”.¹⁹

From these words of Ma, indicative of Her own Reality, we can conclude the Supreme Ultimate as the indivisible sustaining principle in all, abiding in all. Therefore, in any form, without form, it is He Himself in His unrestricted, unlimited innate freedom (*Abadh*). In that revelation, there is no question of stage or absence of stage, inclination or no inclination towards any aspect, predominance or absence of predominance of any *sampradaya*, or no *sampradaya*, and yet what are mentioned as non-existing, in fact, all those exist in all. Therefore, where existence, non-existence, negation of existence, negation of non-existence co-exist, there, this language of expression can never be perfect. In whatever name and whatever action it is expressed, in all these, it is He alone, the Self—THAT only. Consequently, in whatever manner this revelation may be expressed—One *Brahman* without a second, *Parabrahman*, *Paramatman*, *shree Bhagavan*—All refer to THAT.

Regarding the various *Svarupas* pertaining to different lines of *sadhana*, each of those *Svarupas* is He Himself, THAT only. In the context of discussion of a few such familiar *Svarupas*, we shall see in each one, in Ma's own words, She reveals. In other words, it is Ma alone in the form of all those *Svarupas*.

In the *Svarupa* of *Avatar Vighraha* "In various forms, etc., which reveal in those, the Self alone, self-revealed in the Self. Again, that *vighraha*, the self-revealed One, He with Himself, in Himself is Himself *Ananda-Svarupa* (Sri Rama). Also, look at this particular *vighraha* too (*Shri Krishna*)—in His self-revealed *kriya*, He Himself attracts Himself in Himself, that is, whom does He attract? Is it not Himself only?

Yes, those that are with names, without name as well. Name and Named are one, you contend too".²⁰

In the *Svarupa* of *Mahabhava* "Look at this aspect too—the *Svarupa* Himself (*Svayang Svarupa*), when revealed in *Svakriya Mahabhava Svarupa*, the manifestation of all aspects pertaining to *bhava* is complete in every respect. For the common people, it is unknown, but there (in Ma) everything is possible".²¹

Established in ***Atman (Atmastha)***, the State of ***Brahman (Brahmi-sthiti)*** "Where it is the great attainment that was not attained before—leading to *Atmastha*, in union with that *nishkriya* (actionless) *Mahayoga*, i.e., *Paramatman*, *Brahmi-sthiti* (establishment in *Brahman*)—that *Maha-sthiti* (great state) . . . where, whatever it is as name and form, being subject to change, is perishable and (therefore) rejectable—this is what takes place in this *Maha-sthiti*. But the fact—the relative aspect remains well-protected. That is, in spite of having a separate existence of self as with form, without form, the eternal sustaining principle is certainly maintained completely".²²

In the Aspect of *Saguna* (with Attribute) and *Sakar* (with form) "Where the appearance is He, the form is He and the attribute is also He as *Svakriya*—with all these aspects in entirety, there is His *Svayam Svarupa* . . . If the Self is the *Svarupa*, then there are manifest unmanifest, all in entirety and leads to this state through that Supreme touch".²³

Incomprehensible Dual Non-Duality, Qualified Non-Duality, etc. "Where form and formless cannot be differentiated—the union being such—and this too with all the above-mentioned aspects, and if that touch be, there is that Supreme Ultimate—THAT only. And where you talk about qualified (non-Duality), if in this line too, there is revelation of all those aspects in entirety through that touch only, in that case too, there is this Supreme".²⁴

In the Course of *Shunya* (Void)—Further, look at this aspect: that *Maha shunya* (great void)—all aspects and absence of aspects are

complete in all respects. If there be exclusion, non-exclusion with the aforesaid perfection of all, in the context of a particular aspect in appropriate place, leading to *Maha Shunya*, transcending *shunya*, if the touch of that Supreme Ultimate be there, in that case too (it is)—THAT only, the Self alone".²⁵

On the perfection of each of the above-mentioned courses, what are the complete *Svarupas* of those courses—i.e., in the course of *Sakar-Saguna*, in the *Tattwa* of *Avatar Vighraha*, etc., in the *Svarupa* of *Mahabhava*, in the *Svarupa* of establishment in *Atman*, the state of *Brahman*, in the course of *Shunya*, etc., in fact, what are the complete forms of attainment in the context of entire *Sampradayas*, non-*Sampradayas*—it is the *Mahapurna Akhanda*—Ma only. So, in Ma's words, "in fact, whatever it is, in the context of a particular place, He Himself is there as self-revealed."²⁶ By Himself, Ma is indicated.

MAHAYOGA

Ma says that the revelation of *Mahapurna Akhanda* is the great revelation which She terms as *Mahayoga*. A comprehensive explanation of this *Maha Akhanda* in *Mahayoga*, in Ma's own words is as follows :—

"Know the *Mahapurna Akhanda* as indeed the great revelation. It is that *Mahayoga*, where the question of *yoga* (Union) or *Viyoga* (absence of Union) has no place. The relatives too have a place, no place, and yet no question about them arises. What is Supreme Ultimate (there all these relatives exist as) beyond negation and affirmation as well, negation also, affirmation too—say what you may. There are those *Sampradayas*, no *Sampradayas* in entirety with all their ways of contradiction, no contradiction, staying intact, not intact, the particular place where there is maintained the way, no way, of dispute, absence of dispute, a particular line, no line, of *sadhana*, whatever as you may contend. In the line of *sadhana*, there is absence of line of *sadhana*, in the absence of line of *sadhana*, there is the line of *sadhana* in their appropriate places—(everywhere) He Himself is there as self-revealed. All those, indeed, eternal ephemeral, aspect, absence of aspect, with question beyond question, relative absolute (are included) in their entirety. What is the language, what is the syllable which can express it ?

And where verily everything is *Brahman*—one *Brahman* without a second—there is that one *Maha-Advaita* (Great Non-Duality),

call it *Maha Advaita* or whatever you may say, provided it is that *Maha-sthiti* with the touch of that *Maha Akhanda*".²⁷

So this is *Mahayoga*, where takes place the great revelation of *Mahapurna Akhanda* — Supreme Ultimate — which, in fact, is the *Svarupa* of Ma. Since it is not possible to express it in language, Ma refers to it my indication—THAT only. At any state or stage of any line of *sadhana* and even on its completion, if there be the touch of the *Mahapurna Akhanda*, and only then, can there be no barrier for that great revelation. So Ma is saying, "Although one's *Svarupa* with form or formless may have separate entities, in all of them underlies definitely an eternal sustaining principle — even with the existence of their completely separate entities".²⁸

Therefore, "There, what is called *Maha Akhanda*, know, it is all indeed—where the question of exclusion, inclusion, non-existence, existence as well, has no place. There each action too is sustained in *Akhanda*".²⁹

"In each *Khanda* (part) is *Akhanda* and in *Akhanda* is THAT only—manifest unmanifest, beyond not beyond, all these have to be taken into account".³⁰

Consequently, in the context of Ma's birth, action, play of *Sadhana*, etc., in fact, in all phases—there is that *Akhanda Purna* (complete) *Tattwa*, even in all *Khanda Kriyas* too is that *Akhanda* only. The *sadhankriya* of *jiva* should be undertaken aiming at the touch of the reflection of that *Mahayoga*. On the completion of this *Kriya*, all *Kriyas*, indeed, reveal as the form of the Self. This is *Svakriya*, and when this reveals, then only, one may have the touch of the reality of Ma's birth, action, *Sadhana* and all other *Kriyas*. But, after all, who can comprehend Her unless She allows Herself to be comprehended?

THE SERIES SVAKRIYA SVARASAMRITA—MA ONLY IN THE FORM OF WORD, LANGUAGE AND IDEA

There is only Ma in the form of Her each action, *Kriya*, *Bhava*, etc. Therefore, in the description of all these aspects in words, who else can they be other than Ma. The series *Svakriya Svarasamrita* is thus Ma alone in the form of word, language and idea.

THE OBJECTIVE OF READING THIS GRANTHA

The series *Svakriya Svarasamrita* has come into existence through Ma's *Kheyala*—it is Ma only. In its first volume, there is

some attempt to unravel the truth of Ma's birth and a general survey about Her parents, paternal and maternal lineages, paternal home, maternal residence, etc., and the self-created environment and circumstances in the context of Her advent.

The introduction of the subject of Ma's paternal and maternal lineages is not an insignificant matter as it commonly is in general. We have been hearing about the uniqueness of Ma's father Shriyukt Bipin Bihari Bhattacharya Mahasaya and mother Shriyukta Mokshada Sundari. "In their presence, the little girl moved around in Her play and merriment. The little that could come to light—Ma, of course, speaks (about Her talks) '*elomelo bhava*' — could it not be grasped and comprehended through our small understanding, the form that manifested, that *Paramalaya* (Supreme Abode) too, that mundane, in extra-mundane, the extra-mundane in mundane lies beyond the domain of the people, the *jana-janardan*

"These words, i.e., the mundane in extra-mundane, the extra-mundane in mundane and *Ghanibhuta Paramalaya* (condensed Supreme Abode), beyond not beyond, are, indeed, THAT only, as we understand from what we have heard—*Bhagavan* Himself, Himself in Himself, playing Himself with Himself".³¹

Taking the above-mentioned words into one's heart as much as possible, with an effort to comprehend them, one should begin reading this *Grantha*. '*Bhagavan* Himself, Himself in Himself, playing Himself with Himself' — retaining this truth as the underlying, sustaining principle, attempt should be made to comprehend each *kriya*, *bhava* and *lila* of Ma, beginning from the child form to Her entrance into *grihastashram*, and the form of Her *seva-kriya* in *grihastashram* as narrated in the second half of this publication. During this effort, if through Ma's grace, one may have the flash of the reflection of Ma's Svarupa, then, as Ma says, "where 'you', of course, is really 'I', 'I' indeed is certainly 'you', there the *Visva Brahmanda* is He Himself. In and out of the play, in all plays and the play itself is He Himself".³²

Therefore, in this childhood and *grihastashram lilas* of Ma, although from the worldly point of view, it is but natural in the state of one in *grihastashram* to appreciate the fine sentiment of affection to a child, etc., yet an effort should certainly be there to reveal the form of freedom from the bondage of a *jiva*. So, here, is the extra-mundane in the midst of mundane and even in extra-mundane, there is mundane. With the objective aiming at a touch of this fact, one

should engage oneself in the daily *kriya* of reading this *Grantha*. He, with infinite form and *rasa*, is in infinite manifestation—Himself only in Himself. To search oneself in oneself—if the fulfilment of the effort to do so be the aim in entering into the patterns of Ma's *Kriyas* in childhood, *grihastashram*, then it will lead to success in reading this *Grantha*.

MA'S SVAMOOI LANGUAGE AND THE MIND-CREATED LANGUAGE OF JIVA

Ma has Her own language free from the rules of syntax relating to the relationship of subject-object, noun-adjective, etc. She places the words freely in Her independent way. Where one reveals oneself in the form of words, where is the possibility of such revelation through a mind-created language? The reader, living in the domain of mind with the language of mind, when, in his attempt to follow Ma's *Svamoool* language, finds the door of entrance into this *Grantha* closed for reading, there is, in many cases, an expression of disappointment.

"We understand only through investigation pertaining to the domain of mind. But where it is the philosophy of the *Tattwa* related to *Svamoool Svarupa*, it is certainly not within the purview of mental interpretation—can never be the subject of mind".³¹ What it is that can be realized through this *Svamoool*-word?

"What does not belong to the realm of the language of the mind, the particular high pitch (transcendent) articulation revealing intermediate, infinite, finite, quiescent (states), be it where these are, these are also transcended, leading to *Ashabda* (no sound)".³¹

Here, by intermediate and low states, a difference (in states) due to place is to be understood, i.e., what is ephemeral. And saying infinity, finite, implies finite in infinity, infinity in finite, and where there is no question of finite infinity, this is *shanta* (quiescent). In Ma's *Svamoool* words, there is revelation of these aspects of the *Svarupa*, that is, in the ephemeral form, finite form, quiescent form (which is beyond the domain of the language of mind) and in the unmanifest. Again, there is no-*akshara* in *akshara* (syllable), *akshara* in no-*akshara*, that is unmanifest in manifest, manifest in unmanifest, and where there is no question of beyond manifestation and not beyond—THAT only. This THAT implies Ma's *Svarupa* by indication. This leads to the clear conclusion that it is Ma only in the language of Ma in all states and stages of Her play.

IN COMPREHENDING THIS GRANTHA---WHAT IS HELPFUL AND WHAT IS OTHERWISE

If, while reading this *Grantha* with devotion, regularly every day, one can abide in complete faith in the aforesaid *Tattwas* with reverence, then there is hope of awakening of the power of understanding on the part of the reader through the inherent power of word in identity with Ma's *Svarupa*. Therefore, one should go through this *Grantha*, keeping this *bhava* in view. Otherwise, any endeavour to pull down Ma's language into the mental whirlpool would naturally lead to the creation of an unintelligible fog screen. The more the heart of the reader would get purified by remaining devoted to his daily *sadhana*, accompanied by the increasing brightness of his *bhava* and *kriya*, the deeper would be the revelation, illumined by the *Chaitanya* pertaining to that word.

Worldly pleasures nourished by reading books indulging in accounts of sense enjoyment are a serious hindrance in comprehending the contents of this *Grantha*. Sense enjoyment keeps extroversion alive, and for one whose mind is outwardly turned, not only is the door for inner entrance closed, but the extrovert continues to remain ignorant even of the existence of such a door. Therefore, the endeavour to free oneself from the clutches of sense enjoyment is an essential step in becoming aware of the treasure in this *Grantha*.

COMPILATION OF GRANTHA AND COMMENTARIES

It has been the good fortune of the undersigned to be blessed by Ma's most compassionate grace. For a long time extending over some four decades or so, this humble self had the rare privilege of being allowed to sit at Her lotus feet, engaged in listening to and recording Her divine utterances, and thus becoming, through Her *Kheyala*, the medium in whom were revealed the inner truth and *Tattwa* of Ma's words, subject to the limitation of his capacity to receive.

In the process of revealing Herself through Her words, which are Ma Herself, She made the compiler of these utterances Her instrument for putting questions. Sometimes these questions were answered as they arose, but many a time Ma appeared indifferent in Her response. For the compiler, however, it was impossible to stop pursuing his question, though he himself did not know as to what he would receive and what he would comprehend, and so he continued

to remain in agitation and distress because of his extremely keen desire to understand.

As days passed, and sometimes even months, there would arise an occasion when a subject of similar character would come up which had not been grasped earlier, and Ma also would speak in a somewhat greater detail. And as he comprehended the subject, he would be led to think that Ma had allowed so much time to pass to bring him to a stage where he could grasp the subject with his limited capacity.

However, since, in the case of Ma, everything takes place by itself, another idea that came to his mind was "that the forming of a question and the state of being able to receive the reply to it by him at a particular moment—all these were a creation of Hers, Herself in Herself. The relation of cause and effect, which is there in the gross, subtle and causal spheres, does not find a response (with reference to Ma's realm) even in a corner of our mind".³⁵

Now, with all this background of the various aspects of the process involved in the compilation of this sacred *Grantha*, I felt in all humility and gratitude that I had the duty to serve all the readers of this series, and particularly those that did not have the opportunity to become familiar with Ma's special way of expression. To meet this need, suitable commentaries have been introduced, interspersed throughout the *Grantha*, elaborating the subject under discussion and printing them in a type comparatively smaller than that of the text.

LANGUAGE AND SUBHEADINGS

Regarding the language of the text, it has to be remembered that the compelling limitations inherent in the vocabulary, specially of English language, make it extremely difficult to produce a perfectly flawless English version, depicting appropriately the meaning, *bhava*, emphasis, etc., of the original *Svamoool* words of Ma. However, during the production of such a version of the first edition of these two volumes several years back, valuable experience was gained, which was further enriched when the third volume was brought out two years back. Equipped with all this experience, it became possible to amend the language carefully at several places to make the English version of this combined revised edition more faithful to the original than before.

It is hoped the reader will find the amended publication, supported by comprehensive commentaries—a grace of Ma only—

a positive help in comprehending the esoteric meanings of Ma's words. Also, the pointed subheadings, placed at appropriate intervals throughout the *Grantha*, which too have been mostly re-worded, should further assist in enabling the reader to have a better appreciation of the transcendental import of the subject matter.

VIRAJANAND

REFERENCES

The references listed below from No. 3 onwards are to the first five original volumes in Bengali except No. 35.

1. and 2. See Glossary at the end of this volume.
3. Volumes No. 1 and No. 2 (Combined) 1986, P. 59
4. Vol. 3, p. 113
5. Vol. 5, p. 153
6. *ibid* pp. 137-38
7. *ibid* pp. 174-75
8. Vol. 4, p. 17
9. *ibid* p. 176
10. Vol. 4, p. 16
11. Vol. 3, p. 89
12. Vols. 1 & 2 (combined), p. 75
13. *ibid* pp. 55-56 (*see* commentary)
14. *ibid* p. 75
15. Vol. 4, p. 175
16. Vols. 1 & 2 (combined), p. 76
17. Vol. 4, pp. 73-74
18. Vol. 3, p. 203
19. Vol. 5, pp. 141-42
20. *ibid* p. 142
21. *ibid* p. 142
22. *ibid* p. 142
23. *ibid* p. 143
24. *ibid* p. 143
25. *ibid* p. 144
26. *ibid* p. 143
27. *ibid* p. 143
28. *ibid* p. 142
29. *ibid* pp. 100-101
30. Vol. 3, p. 92
31. *ibid* pp. 196-97
32. Vol. 5, p. 117
33. Vols. 1 & 2 (combined), p. 56
34. *ibid* p. 57
35. Vol. 3, (English) 1985, ch. 5, pp. 99-100 (*see also*) Ch. 3, pp. 71-72